

BOSTON RECORD

And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS, CONGRESS-STREET, BOSTON, MASS.

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CONTROVERSIAL.

"THE LETTER."—Continued.

In our former remarks, we explained the reason of the "grief," which is felt by Unitarians at the appearance of "the Gentleman's letter," and endeavored to fix upon themselves the charge of an "exclusive spirit," which they are ever reiterating against "the orthodox." We also alluded to a few illustrations of the hollowess of the outcry, which they have so long attempted to raise. The writer in the Register also asks,—"How much better would be the (author of 'the letter') have served them (his new friends) by silence?" What would be the effect of his silence? But to expose counter-comparisons? Indeed! If you honestly believe the orthodox cause has lost by the publication of the Letter, then you believe the Unitarian cause has gained. Therefore be not "grieved," but rejoice. But no. If you had believed that any such intimation as your question conveys, had been well founded, you would have uttered a very different note from that of "grief." The inconsistency of your language, proves that you feel, that Unitarianism, not orthodoxy, has suffered from the honest disclosures of the Letter. And Unitarians are beginning to see that they have committed a very suicidal act, in their confessions of "grief," and are accordingly trying to take them back. "Counter-comparisons" are threatened. We forbid that we should indulge in vain-boasting. But we do say fearlessly, that all fair counter-comparisons, we are ready heartily to welcome. We invite them. We challenge them. Only adhere to facts, and let the evidence be sound and trustworthy, and no matter how soon, or how fully, they come. Just speak from actual knowledge, as the "letter-writer" has 'tis all we ask. We say, then, to all our Unitarian friends, do not spare us, so that you do but speak truth, and talk about admitted facts, or bring good proofs. We have not exposed our cause unadvisedly. We have no fears for it. We have no disposition to hide, or cover. We demand investigation. A little more justice we do claim, and if it be not shown, we just take the liberty to forewarn our opponents, that an unpleasant catastrophe awaits them, in the result of the great controversy of the present day. The orthodox have taken their stand, and we trust in God, the day has gone by when they will be driven from it. A word more upon Mr. Walker's favorite term "exclusive," and a word too, not quite so palatable to Unitarians. In a certain, and most important sense, the orthodox are "exclusive." If to believe that those cannot be true Christians, who deny all the fundamental doctrines of the Bible, with a full understanding of those doctrines, and who even undermine the Inspiration of the Bible, deserves the charge of "exclusiveness," we admit, we even hail the accusation. We desire that it may be known, that it may be fully understood, that the orthodox intend to be "exclusive," as Paul was when writing to the Galatian church. We beg of our Unitarian friends, that they would just turn to the Epist. Gal. I. chapt. 6, 7, 8, 9 verses, and give those verses a careful perusal, and then say, whether Paul was not quite as "exclusive," as his orthodox followers of the present day. We do not, however, charge Unitarians merely with preaching "another gospel," but with preaching no gospel. This we do firmly, and in full view of what we are doing, and we solemnly add, we are willing to appeal to the decisions of a coming judgment, to decide whether we are correct.

And we repeat it, if to charge such preaching with being opposed to the true gospel, and if to charge all those, who deny the essential doctrines of that gospel the atonement, regeneration, native depravity, the Supreme divinity of our Saviour, endless punishment, &c. with being positive unbelievers, deserves the name of "Exclusiveness," then, once more, and once for all, we own our guilt. We ask the author of a cowardly little paragraph in a late Christian Register, to read this, and tell us whether it savours at all of a "complaining," or "wounded spirit." So much for "exclusion," on which we have held two points. Unitarians, by their conduct, language, and spirit, are forever drawing back the charge on themselves. And on the other hand, the orthodox do "exclude" those, who deliberately trample on the Inspiration of the Bible, the doctrines of the gospel, and the precious blood of Christ.—Paul "excluded" them, and that too, when he "spoke as he was moved by the Holy Ghost."

One of "the comparisons" in "the letter," which has given, perhaps, as much offence to Unitarians as any other, is the alleged superiority of the orthodox in the observance of prayer, particularly secret prayer. To this charge, the Unitarians have replied with great confidence, and the air of a triumph. We shall try to shake their confidence a little, and to show that the author of "the letter" was on perfectly safe, and tenable ground.

Unitarians maintain the position, that if they were known to be frequent in the practice of secret prayer, it would cease to be secret prayer. "This position, we maintain, is as unscriptural, as it is illogical. Probably the best definition of secret prayer ever given, is that recorded in Matthew, 6: 6. But when thou prayest, enter into thy closet, &c. when thou hast shut thy door, pray to thy Father which is in secret, &c. This is secret prayer. It is in other words, solitary prayer. The great object is to bring the soul into communion with its Maker, alone; but the fact, that a person is thus engaged may sometimes be known to others. Suppose I am surrounded by a company of Christian friends, and know that in a few moments I shall be called upon to address another company of immortal souls, and feel the necessity of a devout preparation. I say to my friends that I must be excused for a time, previous to the public exercise in which I am to take a responsible part. Every one of them, understands that I have retired for the purpose of prayer. Every one knows it. But it is still secret prayer, and secret in the very sense, which our Saviour intended to convey, and which he did convey, and which common sense must sanction. The assertion, therefore, which Unitarians have repeatedly made, that the writer of "the letter" could not know that his friends were deficient in secret prayer, on the ground that if they were known to practice it, it would cease to be secret prayer, is unsupported. Members of the same pious family, may be, and often are so situated, that they must necessarily know each other's hours and places of private devotion. But that devotion is nevertheless, secret prayer, as much as our Saviour's was, when "he went up into a mountain apart, to pray," and "was there alone."

Did the knowledge or the mention of the fact by the evangelist, change the character of the exercise in his case? Not at all. Neither does a similar knowledge, or a similar mention of the practice of secret prayer in any other case. It is common for Christians, who are intimate with each other, and who love one another, and desire to promote a mutual "growth in grace," to converse frequently and freely, on the subject of their secret devotions. They often relate to each other the spiritual conflicts which they are sometimes left to maintain, the darkness in which they are sometimes involved, and the light and comfort which at other times they enjoy in their attempts to hold intercourse with heaven. Thus they enlist more effectually the prayers and sympathies, or weaken the gratitude, of their brethren on their behalf, and they do it all consistently with the preservation of Christian modesty, and the possession of Christian humility. And yet all this time, their prayers are secret prayers. So that we would much sooner contend that to answer all the invaluable purposes of private devotion, it should sometimes become the subject of free conference, and be conversed about, and consulted upon, than admit that if our secret prayers should ever be mentioned, they must cease to be secret.

But again. There is yet another mode of knowing whether men are much in the practice of secret devotion, and it was probably of this mode, quite as much as of any other that the author of "the letter" availed himself, in coming to his conclusions. It is a careful, candid observation of the influence of secret prayer on the conduct and characters of men. This influence is far from being trifling, or ambiguous. It will not, cannot be concealed. It is, doubtless, far greater, and deeper, and more lasting, than those imagine, who are yet strangers to its power.—Scripture and experience warrant the assertion, that true Christian devotion, offered in secret, will put forth a mighty and a visible influence over all who assiduously cultivate it.

Intimate communion between the renewed soul and God, possesses a transforming energy, over the heart and life. He who goes from his closet to the avocations of life, after being engaged in such devotions as God will approve and bless, carries with him, in all the business of the day, a more convincing demonstration of the fact, than could be derived from any other source. And this demonstration is to be sought in the devout walk and conversation of the man; in the evident purity, and enlarged benevolence of his purposes and aims, and in the means which he will select, and employ. True devotion betrays itself to an observer even of ordinary acuteness, and we are thus, again, prepared for the conclusion, that instead of "secret prayer ceasing to be secret, when its existence is known, it cannot be well and truly practised, without being known, and recognized, in some good degree. The Unitarian argument, therefore, on this subject, has utterly vanished.

HOLLIS JR.

For the Boston Recorder.

UTTER FALLS, NEWTON.

MESSES. EDITORS.—Many complaints have found their way into the Christian Register and other Unitarian publications, against the efforts of Evangelical Christians, to spread the doctrine of the cross, and send the blessings of the Gospel into the dark regions of the earth.—More especially against those efforts, which have for their object the formation of these doctrines in such religious societies at home as are under the care of Unitarian Ministers. disposition is fearlessly attributed to us, and sometimes we are roundly charged with the intention, to destroy the peace and harmony of such societies; and to introduce discord and dissension in their midst. For this purpose, we are represented as having been sent under the overhauled zeal of bigoted enthusiasts. The devoted followers of Christ, have again, and again, pointed those who bear His name, to His own example, the example of His Apostles, and of those primitive Christians who sat at His feet and learned of Him. Like them the humble grateful Christian, remembers what God has done for his soul, and would save others also, and as sure as the Bible is the word of God he knows, that the unrepented soul is hastening on in the broad road to destruction.—He feels that the command of Christ has made it his imperative duty to warn such, and to do all that God has given him the means of doing to arrest their downward progress, and bring them back to Jesus. And can a Christian at ease, while he sees a whole congregation of immortal souls perishing for want of the Gospel, and of those who will not break to them the rod of life, and who instead of leading them to the Lamb of God that taketh away the sins of the world, tell them to save themselves by their own good works; that Christ is no Saviour, and has made no atonement for sin; that regeneration is a fiction, reliance upon the cross of Christ a delusion, and the preaching of Christ and Him crucified is foolishness? Yet in all his proceedings he would be open and fair, not violating the precepts of the Gospel, or the regulations of society.

Whether such has been the course pursued in forming a Unitarian Society recently established at the Upper Falls village in Newton, your readers may judge.

In this village, comprising a population of four or five hundred inhabitants, there may be a dozen Unitarians, though I do not believe there is more than half that number. In this population there are about one hundred Baptists, Congregationalists and Methodist professors. Within about two miles there are three Meeting-houses, besides the one just erected in the place, viz. a Baptist, a Unitarian and a Unitarian.

Under such circumstances, no one did, or could reasonably expect, that an effort would be made to get up a Unitarian Society there. Accordingly the proposed object at first was to build a house for the accommodation of all, and have such preaching as it was thought would do good. To this there was nothing objectionable. The school-house, (in which there has been one service each week performed by the Baptist and Congregational ministers,) is too small to accommodate the whole, and Christians of all denominations, united in petitioning for an act of incorporation.

The first petition, however, was doubtless intended only as an instrument to induce Christians of that place to unite in one step, supposing, that the next would thereby be made more easy; and of course, it was in due time thrown by, and the superintendent of the Elliot and Newton Factory Corporation "submitted another, providing that "all taxes for the support of said society" (not for a minister for it is believed they never intended to have one settled) should be assessed by, and apportioned among the proprietors of said meeting-house. It is in this petition, that the whole of which is simply this, The Christians of this village were to submit the control of their money concerns to these two Boston Gentlemen, and their souls concerns to be exclusively consigned to the care and oversight of the neighboring Association of Unitarian Ministers. To this petition are appended the names of those (and but very few others) who are dependent for their employment and support upon these two superintendents.

The house is built and dedicated, and it now comes out that no minister is to be settled, and that the whole is to be supplied by the Unitarian Association. It is in this petition that the intention of the superintendent of the largest of these Factories to assess a Tax upon all in his employ, for the support of public worship in this house; upon the same unchristian plan, which the Unitarianism is bolstered up in Waltham; with this difference, however, that the Unitarianism, is a Unitarianism; whereas at least seven eighths of those employed here disbelieve the doctrines which are to be preached in this house, and will probably never attend worship in it at all.

Nor is this all; an effort has been made to put the care of the school-house in this village, into the hands of one of our number, who it was known would prevent Christians from assembling and worshipping in it. Thus, on

the one hand, compelling them to pay for the propagation of doctrines, which they believe to be fatal to their eternal interests; and on the other, to worship there themselves, and subject their families to the hazard of embracing such doctrines.

This entire plan, which has been developing itself by piecemeal, and which perhaps is not all out yet, certainly commends itself to us for its singular ingenuity. Its authors have kindly built a meeting-house for the special accommodation of those who could not conveniently attend public worship elsewhere. At first glance, this looks very generous. But its appearance is altered when we remember that the interest of the money which this miniature meeting-house cost, is probably less than the parish Tax saved by building it;—and when we consider the means it is to give them in promoting their own sectarian views among the flock of Christ around them, which the Providence of God has in a measure made dependent upon them and placed within their control; and when we remember that this flock mostly females are to pay annually \$1.50 to \$2.00 each to the owners of this house "to be apportioned among them."—In fact, if this plan is carried out in full, instead of sacrificing the property which the stockholders of these two corporations have intrusted, to the care of these superintendents, it will give one of the most profitable investments.—Besides all this it gives the Unitarian Association an opportunity of proselyting in Newton, which they could obtain in no other way.

This matter, briefly stated, stands thus.—The Unitarian Association are very desirous of propagating Unitarianism in Newton. The superintendents of these Factories, (neither of them a resident in Newton,) wish to do the same thing. To accomplish this object they have with great liberality at their own expense, built a meeting-house. They have and are doing all in their power to bring into the measure those who are dependent upon them. To this end they undertake to deprive the Christians of the only house in the village, in which at least half of its inhabitants can have an opportunity to worship God according to the dictates of their own consciences. The measure is, to lay upon those Christians an assessment in the support of public worship, where they have no interest, and dare not worship; or "to be apportioned among the proprietors of the meeting-house."

The superintendents having accomplished their part, the remainder as I suppose is to be considered as fairly devolving upon the Unitarian Association. The latter, (with the same kind of generosity,) it has already been announced from the pulpit, have undertaken to supply the desk. Nor is this matter so far matured or completed, as to permit its authors to feel safe in putting a straightforward and undisguised course.—The real motives and object must at present if possible be kept out of sight.—Accordingly the Rev. gentleman who preached the Dedication Sermon, took occasion to inform his audience, that he was anxious to take the first opportunity of being devoted to the dissemination of the doctrines of any particular denomination; and left the impression upon some of the hearers, that, upon the whole there would be a leaning towards orthodoxy than otherwise.

In accordance with this understanding, that on one Sabbath, the preaching was pronounced by its hearers quite evangelical, and this too from the Rev. Mr. R. of W. Whether this sermon was written for his occasion, or whether it was one made up of many variances, to induce his audience to take the first opportunity of being devoted to the dissemination of the doctrines of any particular denomination; and left the impression upon some of the hearers, that, upon the whole there would be a leaning towards orthodoxy than otherwise.

It appears to me Messrs. Editors that from this statement of facts some valuable inferences may be drawn, such as would be useful to both the Orthodox and Unitarians.—But this I shall leave to some other and more able correspondent.

HOME MISSIONS.

For the Boston Recorder.

MESSES. EDITORS.—Will you have the goodness to insert the following communication from the Secretary of the American Tract Society, in your next No. under the department of Home Missions? The generous donation which it announces will not fail to be duly appreciated by the friends of Domestic Missions, and will give a new impulse, it is believed, to the labors, hopes, and successes of our missionaries.

The missionaries of the Massachusetts Missionary Society, are requested to state in their next quarterly Reports, whether the circumstances of the people among whom they labor, require that they should participate in this donation—and to what extent they can advantageously distribute these tracts, and at what depot it will be most convenient to receive them.

R. S. FORBES, Secy of M. M. S.

Boston, March 14, 1828.

To the Rev. R. S. FORBES, Secretary of the Massachusetts Missionary Society.

DEAR SIR.—At a meeting of the Executive Committee of the American Tract Society, Boston, held this day the following votes were passed, viz.

That this Committee deem it very important that every minister of the Gospel, and especially every missionary supplied with religious Tracts for gratuitous distribution.

That in compliance with the urgent request of the Secretary of the Massachusetts Missionary Society, one hundred thousand pages of Tracts be given to that Society, to be distributed by the missionaries.

3. Voted, That those missionaries into whose hands these Tracts are placed by distribution, be requested to use suitable measures to form societies auxiliary to the American Tract Society, Boston, and to communicate to that Society any thing, that may come under their observation, which is suited to promote the cause of Tracts.

A true copy from the record, Q. EASTMAN, Secy of Am. Tr. Soc., Boston.

I trust that this appropriation has been made with full confidence that your missionaries will duly appreciate the value of these publications, and esteem it a privilege to be permitted through them to present the truths of God's word, to many of their fellow beings, and what may we hope the result will be, if they are judiciously and faithfully distributed, accompanied with a word of exhortation and followed by the fervent prayers of your direct missionaries, and are the means of preparing the way for the formation of Auxiliary Societies, and of directing the attention of people to the more strict observance of all the institutions of the Gospel, and to the cause of benevolence generally, and more especially if they are attended by the influences of the Holy Spirit, and the truth which they contain are set home with power upon the heart and conscience? May we not believe that, by them, some souls will be added to heaven?

To some it may appear injudicious to talk of forming a Tract Society here, the people are unable to support the packing of the Gospel, but a little experience has convinced us, that every dollar expended for tracts, by people in such circumstances, will bring an income of at least a hundred per cent.

Cases which have recently occurred show that much may be done in the formation of Tract Societies, in places where your missionaries are laboring. I had the pleasure of meeting five congregations with a single fortnight, now under the care of your missionaries, and a Tract Society was formed each of them under very favorable auspices. From one of them and that the smallest congregation, we have already received \$24,—one fifth of which was a donation

and the amount of three fourths have been returned to the Society in Tracts.

The Tracts above mentioned will be delivered to your missionaries according to your orders. They can receive them either at Boston or at Depositions in the country as will be most convenient for them.

There is a Depository at Norridgewock, Fryburg, Augusta, Bangor, Eastport, Belfast, Thomaston, Waldboro', Brunswick, Bath, and Portland, Maine. Hanover, Keene, Concord, Dover, Exeter, Portsmouth and Amherst, N. H. Amherst, and Northampton in the western part of this State.

INTELLIGENCE.

LETTER FROM ROME.

Extract of a letter from an American gentleman in Europe, to one of the Editors of the N. Y. Obs. dated Jan. 25, 1828.

Rome is at this moment enlivened by the presence of several hundred Englishmen, and by the amusements of 12 or 14 Theatres, which are only allowed to be open during the carnival (the feast held before Lent) and the month which precedes it. The streets, so generally silent and deserted, especially in the evening, are now gay and noisy till midnight.

The activity for the diffusion of Catholicism, seems to be by no means diminishing in this capital of the Roman Church. Representatives from the Catholic branches of the Greek, Armenian and Syrian churches, and from most nations of the world, are continually retained at the College of the Propaganda,—that Institution so venerable for its centuries of age, if not for much real usefulness, & more than twenty languages are said to be spoken within its walls. There, as a person familiar with it observed, one may learn how the Catholic world is governed.

The great annual resort of Englishmen to Rome has led to the establishment of English preaching in one of the Catholic Churches, in a style of fervour and modesty which is calculated to counteract the unfavorable impressions of surrounding superstition. The object you will readily understand; and the effects on the unsettled can scarcely be doubted.

It is delightful, however, to see light shining in the midst of this darkness. Two evangelical clergymen, the British and Prussian Chaplains, declare weekly the truth as it is in its purity.—The English congregation comprises several hundreds, and exhibits an appearance of devotion rarely seen in Protestant countries. At Naples also is a little church under the protection of the Prussian embassy, amounting to about 300. They are termed the community of French and German Protestants, and are favoured with two excellent pastors, one of each nation, who preach alternately.

From the N. Y. Observer.

GLASGOW CITY MISSION.

We have before us a letter from a gentleman in Glasgow, Scotland, dated Jan. 30th, 1828, with an accompanying sheet, giving an account of the operations of the Glasgow City Missionary Society, whose second anniversary was held on the 1st of the same month. This Society was instituted with a view to promote the spiritual welfare of the poor of Glasgow and its neighborhood, by employing persons of approved piety, and otherwise properly qualified, to visit the poor in their own houses, for the purpose of religious discourse; and to use other means for diffusing and increasing among them evangelical truth.—The first year, eight Agents were employed; the second, ten. Of these, six were preachers of the Gospel, and the other students in divinity. The present year, twenty are to be employed. Each Agent is required to spend four hours daily in the service of the Mission, except on Saturdays, and receives a salary of 40l. (\$177, 60) per annum.

Besides visiting from house to house, says the Circular, the Agents congregate the poor in the evenings, in various parts of their respective districts, when they address to them the words of eternal life. During the year that is past, about 13,000 Tracts were distributed amongst the poor, by way of loan; and many copies of the Scriptures have been put into the hands of those who were previously destitute of this treasure; 400 children were sent to school to learn to read, many new Sabbath Schools for the religious instruction of youth have been opened, and others previously in existence have had their numbers greatly increased; many who had not been at church or chapel for years, have heard from the lips of the Agents, the message of salvation, and some such have been induced to attend regularly upon the means of grace. The hearts of many afflicted ones have been gladdened by the good news of the Gospel, brought to them by the Agents; and instances, it is hoped, are not wanting, of persons having been saved by the light of God. Three Libraries of 50 volumes each, of works of a moral and religious tendency, have been put into circulation, and others are forming. Two Schools, a male and female, have been opened to teach adults to read the Scriptures.

The object of the Circular is not merely to extend information of what is doing in Glasgow, but in the language of the letter, "to excite the friends of the Redeemer, residing in large cities, to look around them and consider how many heathen are perishing at their doors." The following is an extract:

Christian Reader—Look around you on the right and left—are there not some hundreds, it may be thousands, nay tens of thousands, as in Glasgow, in your immediate neighborhood, who attend no place of worship, and whose souls are perishing for lack of knowledge?—Might you not be instrumental in doing something to convey to them the Gospel?—They will not go to hear it, it must be brought to them. If you have known the richness of a Saviour's love, and are aware of the terrors of the Lord, sit not idle, lest the blood of thy perishing neighbor be required of thee. Go forth yourself; induce others to do so likewise;—if possible, form a Society for the purpose. If a Society already exists, is it in a healthy state? may not a little more be done;—whatsoever thy hand findeth to do, do it with thy might.

Of the operations of the Society, the Rev. Dr. Chalmers says:—"I can state without qualification, and without reserve, that I know not a likelier expedient under Providence for working a great Christian reformation on a people to whom the word and ordinances of Christianity have heretofore been in a great measure unknown."

Wesleyan Missions.—Mr. W. Ratcliffe, of the Jamaica mission, died on the 10th of Aug. after a short illness.

For the Boston Recorder.

PROGRESS OF RELIGION.—GROTON, Ms.

MESSES. EDITORS.—I have two special reasons for offering the following paper to your readers. First there have been many, and gross misrepresentations as to the progress of religion in this place; and secondly the statement is due to the honor of Him, who hath "chosen the weak things of the world to confound the things which are mighty."

The report was first printed in the Christian Examiner, and then in the Christian Register repeatedly, and finally copied into the Recorder, that I was first sent to Groton by some missionary Society. Though I deem it an honor to any man to be worthy the name of a missionary, yet justice to my people demands, that I say, the report, tho' emanating from so high authority, is utterly false. My first introduction to Groton was providential, in the fullest sense of the word, and my support derived from the people here. Would I could say this is the worst thing ever said to my prejudice, or to the cause of true religion. But experience has most abundantly taught me, that to him who has a conscience void of offence, no array of opposition is fearful. It is not yet quite two years since I came among this people to labor permanently. The question was then very doubtful, whether there was any prospect of planting the standard of truth on this part of the walls of Jerusalem. So thought all who were acquainted with the place. The grounds of discouragement were the following.

1. The state of vital religion was very low. The aged minister, the venerable Dr. Chapin, was upwards of eighty years old, and feeble. He had been able to perform but little pastoral duty for a long time. The church was small, feeble, and with but little appearance of life. The respect which the world paid her was very small indeed. But very few practised family prayer. A few had hung their heads on the willows and were mingling their tears with the waters of Babylon, and their sighs with the winds of heaven. But they were but few, and fearful. Church discipline had been too much neglected, and the tide of worldly feeling had swept down almost every monument of piety. I cannot but add here, that the aged Minister has been prompt to enter into all my plans of doing good, has aided me with his advice and experience, and has been like a father to me at all times. I can never be too grateful for sacrifices of feelings which he has made, and for that example of meekness and patience under severe circumstances, which he has set me.

2. When I came here, those who wished to hear evangelical preaching, had no house of worship. They were like sheep destitute both of a shepherd, and fold. The Unitarians had possession of the meeting-house. True, they would welcome to seats here, and the church might go there and hold her communions; but then, the people must hear none but Unitarian preaching, and have the sacrament administered by the Unitarian candidate, or by some one who would exchange with him. In this state of things, we had no alternative but to do as we could. My hearers went to the Academy, and there for nearly a year, I delivered what I deemed the truth.

3. The Unitarians had not only the meeting-house, furniture of the communion table, &c. but the Fund of nearly \$11,000 was so in their hands as to be at their disposal. The poor had not been accustomed to pay a ministerial tax heretofore. Consequently wind and tide could not set more strongly, than did self-interest against the cause of orthodoxy.

4. Religion was much decayed in all this region. The churches were mostly feeble, and Zion was like the heath in the desert. In the opinion of all, the question was extremely doubtful, whether or not, a remnant could be gathered from the great mass. It was evident that nothing but the interposition of God could ever do it. I well remember going to ask a good man in private life, whether I had better go to Groton; I stated all the circumstances. He looked exceedingly doubtful, but replied, "go—but keep much on your knees before the throne of God." This is not the proper place to give a history of the religious controversy here. I wish now to confine my remarks to the progress of religion.

When we commenced our meetings in the Academy, it was most confidently predicted that the cause would not be, and could not be sustained but a few weeks. The thousand reports of those who opposed orthodoxy, and of course him who taught it, came on every breeze. But these were not half so appalling as the more secret whisper among friends, that the truth should not be delivered quite so plainly. In short, there was little to encourage, save the hope that God was about to do something for his cause now so deplorable in the sight of men.

Such were the discouragements. Let me now point you to the result of the two years' labor among this people.

1. Great opposition has at times prevailed. Reports and stories in print and out of print in abundance. These have all died under their own weight. We laid the corner stone of our meeting-house with prayer, and tears; and in the darkness of night, it was removed away. We assembled for prayer one dark evening, and our harnesses were cut, and our linc-pins taken from our carriages, and many lives were exposed. We retaliated not, and I believe murmured very little. But the half shall not now be told.

2. My people have built a large, and neat Meeting-house, with 124 pews besides the orchestra—have furnished it with stoves, and with a large bell. They have procured many dozen of Nettleton's Village Hymns, for small social meetings;—they have put up a beautiful row of horse sheds, have procured a complete set of common furniture; have done something for foreign missions, and something for the American Society for Promoting Temperance; they collected a Sabbath school, large, well regulated, with a good library. We have a flourishing little class of about 130 members and a Library owned by it, of about 250 volumes. This is one of the most useful engines we have, or could have. We have introduced the monthly concert, and evening meetings—of which we sometimes have as many as six in the same evening, in different parts of the town.

3. I had not preached many months before my audience became solemn. It grew more and more so. I trustingly appointed a meeting for religious inquiry. It was a new thing. At the first meeting there were eighteen. They increased, till sometimes there were ninety or upwards. Every meeting was solemn as the house of death. The convictions were deep, and frequently of long continuance. None came out suddenly with great joy. Among the means used, plain, solemn preaching, and the Inquiry meetings

SECOND SPELLING

BOOKS. No. 59, Washington St., book, at 1 dollar per dozen, spelling Book, at 2 dolls. per dozen. They are introduced with confidence in felt, that the higher opinion will be entered, marks and directions for promulgated. Numerous testimonials in their favour. The following is the President of Waterville

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By C. WILLIS, Boston, &c. by the late reverend and some time President of the University of the State of New York, which are prefixed, Memoirs, and Two Sermons on the Rev. Drs. Gibbons and Edition, containing all the Sermons. In three Volumes, 8vo.

AL WORKS.

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—New Testament, 1 v.

were the most useful. In a few months upwards of two hundred different individuals came to converse with me at the Inquiry meeting. Many of these were from the neighboring towns. From among the first converts, the Union church of which I am Pastor, was organized. For particular reasons not necessary to mention, the church under Dr. Chaplin's charge, has not altered its relation, and so my church is composed of new members. It commenced with thirty, and now contains about one hundred members. Several of the hopeful subjects of this revival belonged to other towns. I do not know the exact number of converts, but it may be safely said to exceed one hundred. Of these, a large proportion are young, and several are looking forward to the ministry and other liberal professions. Great care has been taken to guard the church, and to be very watchful as to who and what came into it. We have not regretted any such watchfulness; nor have any as yet, walked unworthily of their profession, to our knowledge. The effects upon the community are that family prayer is coming into practice; the Sabbath is better observed, and the house of God is well filled; the whole counsel of God may be fearlessly delivered; the Post-office is passed on the Sabbath more frequently, the tavern is less frequently visited, and there is much less of ardent spirit drunk. The Bible is more revered, and more frequently, faithfully and prayerfully read. Parents are more faithful to their children, and most are more faithful to their own hearts. The feeble churches in this region have been encouraged by the example of my people, and are doing more for Zion. A new ministerial association has been formed, and the hearts and hands of the ministers of Zion around us have been united and strengthened. Still much labor remains to be possessed; and in looking over the moral wastes in this region, it seems as if nothing was yet accomplished. Those who live in cities, and are accustomed to the excitement and power of combination, little know how many more and greater discouragements and obstacles are when they are to be met single-handed, and the struggle is to be endured, and the battle fought by infant churches all alone. My beloved people are far from being wealthy, and their sacrifices have been of no common kind; and yet we doubt whether an individual is, or feels himself to be, any the poorer for what he has done for the cause of Christ. We should be lamentably ungrateful, not to say, that God has done wonders for this people. To him be all the glory.

Before I close, I cannot help adding, as if by inference,

That no church or cluster of praying people, however small, need fear to act for God. Let them go forward, and the waters will be divided. Let them arise and thresh, and God will make the bone iron, and the hoof brass. It is a time of his power, and people shall be made willing in the day of his power. None need fear opposition. Let the church look it in the eye, and then pass on silently to her work, and God will shield her.

That no means are so powerful upon the consciences of men as the Bible. I have made this my Alpha and Omega in my labors—have made it my theology, and my study; and can assure my brethren in the ministry, that it is indeed the sword of the spirit. Bible-preaching is understood, is new, will reach the conscience, and will not wear out.

May we not hope for the prayers of the people of God, that the vine which He hath thus planted here, may spread, and continue to prosper and bring forth much fruit to the honor of that Saviour who "is the true God and eternal life."

Yours, Messrs. Editors, &c. J. TOWN.
Grafton, March 20, 1829.

PERSECUTION.

From the Journal of Commerce.
FRANCE.

We observe by our late papers, that the public mind in France is a good deal excited, in some parts, on account of the refusal of the Catholic clergy to suffer the Protestants, and others who are not of their faith, to be buried in the consecrated ground. In Paris, this creates no difficulty, because there are public cemeteries, as that of "Père la Chaise," &c.; but out of the metropolis, the vexation is sometimes very seriously felt, as there often happens to be no other burying place than the consecrated one. The following case in point, is reported in one of the most respectable journals of Paris.

Miss R. the daughter of a Protestant Clergyman in the country, was placed by her friends under the medical care of a distinguished physician in his own private hospital. Her disorder took a fatal turn. Her father, mother, and sister, were constantly in her apartment, and bestowed upon her all that tender care which her situation demanded.

The curate of the parish, Mr. Charanols, learning the danger of the young lady, went to the hospital, and reproached Mr. Aubenas, the physician, for not informing him of the situation of his patient, as he declared himself unwilling that any one should die in his parish without his being present to perform the sacred offices of his faith. "But, Mr. Curate, you know very well that she is a Protestant; she has not sent for you." "No matter, I ought to try to convert her, and I am going up to reason with her. What is her family to me, and what have I to do with a Protestant clergyman?" "But this is unreasonable; your zeal carries you too far; you will only make a deplorable scene, and hasten the young lady's death, who does not even know her danger; and you will do a serious injury to my establishment." "I must speak to her; if she is obstinate, I shall have her corpse thrown into the ditch." The physician, however, interposed his effectual resistance to the curate's going into the dying woman's chamber, to reason with her. Two days after, the young lady died; and the curate did not forget his menace—no attempt was made to bury her at Valreux, but they carried the body of the deceased to a neighboring village, and will it be credited? men, women and children were found posted on the road, crying out, "To the ditch with her! To the ditch!" and throwing stones and mud on the coffin.

As such things are attributed to the influence of the Jesuits, it is not surprising that they should be unpopular. How the young persons who are under their care, like their instructors, may be judged of by the following anecdotes.

In the College of Billom it is customary to read some passage of French history during meals. When they came to the life of Henry IV, it was necessary to give some account of his disputes with the Jesuits; and on reading the condemnation of Father Guignard, the collegians one and all clapped their hands and shouted their applause.

Not long afterwards, the secret discontent that had been brewing for some time, burst forth in a manner that gave more trouble than the last affair. About thirty of the youngsters had plotted together to turn the reverend fathers out of doors. Foreseeing that they should meet with resistance from a great number of the servants, a subscription was opened among themselves to procure fire-arms. Seven had already subscribed, and were furnished with pistols. The Fathers, however, having got wind of the matter, the seven signers were sent home to their friends, and the thing became the talk of the neighborhood.

Outrageous Assault upon a meeting of English Dissenters.—A most violent and wicked Assault was made, in the course of last year, upon a company of Dissenters assembled at Charney, near Wantage, Eng. while worshipping God in a house which was supposed to be duly registered according to law. But on entering a prosecution against the rioters, although the certificate of its registration was produced, in Court, signed by the ecclesiastical register of Salisbury, the indictment was rejected on account of a flaw in the instrument was in possession of the Clerk of the County Sessions. One fellow, came in with a blackened face stopped the preacher, and d—d the congregation. The mob then proceeded to commit all manner of violence, throwing bricks, and beating all that came within their reach. And notwithstanding all this they are suffered to escape with impunity through a mere "flaw" in the indictment! These are some of the miseries, which follow in the train of a religious establishment, creating disabilities in the people, and abridging their inalienable rights.

REVIVALS.

In Kentucky.—A letter in the Western Luminary, from the Rev. J. C. Barnes, of Paint-Lick, Garard Co. states, that the work of the Lord appears to be still progressing in that congregation and one in Richmond. To the former church 65 have been added since some time in the autumn, and about 20 more profess a hope. To Richmond church between 20 and 40 have been added, and several to the Baptist churches in that place and vicinity.

In Livingston County, N. Y.—A Missionary at the foot of Conesus Lake writes, under date of March 4th, to the Secretary of the Western Agency: "When I commenced my labors among this people, (May last,) I found religious revivals very low. Late in the summer, the prayer-meetings began to be better attended, a solemnity at times pervaded them, but no appearance of special revival was manifest, until December. A 'Conference of the Churches' was then held here, from which period many date their convictions. Through the whole winter the scene has been wonderful, astonishing and glorious, in the eyes of this people and myself. As far as I have been able to ascertain, about 70 persons or upwards have given evidence of conviction, while about forty are beginning to indulge the hope of a saving change. Convictions are still multiplying. Jesus is still riding in triumph in the midst of us—new harps are beginning to tune his praise—new eyes to weep at his feet, and to awake with adoring joy at the wonders of his love. Among the means in the work, which the Great Head of the Church has evidently blessed, are, the preaching of the 'word,' earnest prayer, visitation of the brethren, stated conference and prayer meetings, the reading of Tracts and the formation of a Female Tract Society, which has been of extensive benefit in circulating instruction in destitute families."

In Connecticut.—The Rev. S. Shailer, of Haddam, writes to the Editor of the Chr. Secretary, that since last fall, "the number of hopeful converts through the whole town of Haddam, among the various denominations is probably from 2 to 300."

In Milford, Conn.—An extract of a letter published in the New-York Observer, dated March 14. It has pleased God, after a season of great darkness, to revive his work in this place. A new spirit of love has appeared among Christians—their efforts have been great and united; their influence has been brought to bear on the consciences of sinners, in a new manner. They have discovered that they have something to do. I have greatly rejoiced in the aid which has been derived from their exertions, and in the high stand which they have taken, arising from a more just apprehension of their obligations and responsibilities.

In Maine.—The Rev. D. Bartlett, of Warren, Me. informs the Editor of the Watchman, that 58 have been added to the Baptist Church there, and the work still continues. In Thomaston and St. George revivals exist, and about 30 in each have been baptized. In Friendship and Cushing, there are favorable indications.

Warren, Me.—A correspondent in Warren writes; "There is some special attention to religion in this place. About fifty have connected themselves with the Baptists, and about twenty with the Congregationalists. The attention still continues in different parts of the town."

In Wisconsin, Me.—We learn that attention to religion has existed for some weeks, and that it has extended to all classes of society.

TRACTS.

AMERICAN TRACT SOCIETY.

In relation to the progress of this Society, we have to mention, that the blessing of the Lord still manifestly rests upon it; that the calls for Tracts are increasing, especially from the destitute; and that evidences of their usefulness are daily accumulating. More than four millions of Tracts have been published since May 1, in issuing which, very large obligations for paper have been necessarily assumed. Upwards of \$4000 will become due for that article early in the month of May; and donations and remittances at that time, while many they can be very conveniently transmitted, will be much needed, and very beneficial to the Society.

DONATION OF \$1000.

From the American Tract Society, Boston. At a meeting of the Committee of the American Tract Society, Boston, March 14, it was "Resolved"—That in view of the pressing wants of the American Tract Society at New-York, as communicated to the public in the American Tract Magazine for February, 1829—wants both to meet the payment of their necessary bills, and to furnish their Depository with an adequate supply of Tracts, one thousand dollars be remitted as a donation to that Society."

In looking, writes the Secretary, at your proposal to Auxiliaries to contribute \$5000 in donations, we felt, that the request was reasonable, and that \$1000 would not be more than our share; and we hope all your Auxiliaries will feel the importance of sustaining your Society in its operations, which God has so manifestly blessed.

Author of "The Sinner's Prayer."

The Rev. William Rust, of Hull, England, who recently departed this life, was a faithful preacher, abundant in labours, and the author of several valuable publications, and among others, of "The Sinner's Prayer." This Tract was occasioned, under Providence, by the following circumstance:—A Clergyman having observed a group of sailors blaspheming, in a seaport town, as he was on his way to his congregation on the Sabbath, remonstrated with them on the wickedness of their course; and in his sermon, alluded to what he called "The Sinner's Prayer." Mr. Rust being present, caught that expression, and immediately formed upon it that admirable Tract, which has done so much good in reclaiming sinners.

"SERIOUS THOUGHTS ON ETERNITY."

A pious Lady in Virginia sent the Tract, *Serious Thoughts on Eternity*, to a female whose conduct and deportment had been far from becoming, requesting her to read it, with sincere prayer to God to bless it to her soul's salvation. She read it, and the Holy Spirit opened her eyes, and was brought under the most powerful convictions of her lost condition by nature and practice. She felt her need of a Saviour; cried to him for mercy; and in a few weeks, was enabled to rejoice in him, as "all her salvation and all her desire." Her walk and conversation, for several months, have given good evidence, that she has really "passed from death unto life." [ib.]

From the American Tract Magazine.

TRACT BLESSED TO A YOUNG MARRIED LADY.

A young Lady in the city of New-York, who is actively engaged in the cause of Tracts, sent lately a few of these invaluable pioneers of the Sacred Word to a brother residing in N. in the same state, for distribution among his neighbours; hoping that they might be useful, and excite a more lively interest in Tract Institutions. On a subsequent visit to the city, her brother observed to her, "One of those Tracts you sent us, we have reason to believe, has been the means of saving a soul." She inquired the name of the Tract, and what were the particular incidents attending the reading of it. He replied, it was entitled, "Solemn Inquiries and Counsel to careless Sinners;" and that he gave it to a young married lady, very gay, and thoughtless of every thing but what the world calls happiness; who however, promised to read it.

The next day he met with her, and noticing an expression of anxiety on her countenance altogether new, asked her if she had read the Tract. She replied, that she had, but it had only made her unhappy; and added, that she did not know that she ever before had had a solemn thought concerning her soul. After some conversation, he invited her to attend a prayer meeting in the evening. She assented; and there had deep views of her situation as a sinner unconvinced to God. Her convictions did not leave her; but she was soon led to submit to the Gospel terms of salvation, and rejoice in God, as "in Christ reconciling the world unto himself."

Blest messenger of Truth! haste on thy way.
Say yet many a sinner, "Stop, and think!"
Hast thou soul? and is it on the brink
Of dread eternity? Stay, sinner, stay!

And be the spirit thy companion still,
To press to solemn question to the heart,
Awake conscience with His piercing dart,
And, with a power His own subdue thy stubborn will."

From the London Tract Magazine for March.

THE SWARMER'S PRAYER.

A young man of generally vicious habits, and in particular avowedly addicted to profane swearing, was standing on the bank of a river, waiting (as was his usual practice) for an opportunity of setting passengers across in his boat, or attending on artists who might be going on the water. A gentleman passing by, heard him speaking to some of his companions,—"and no doubt," observes the poor man himself, "heard me swear too, for seldom spoke without it." He came up, and getting into the man's boat, desired him to put across; the usual fee for which is one penny. Before they had got half over, the gentleman hastily stopped the waterman, and desired him to return, saying, that he would give him sixpence to put him back again, if he would promise to read a tract which he put into his hand. Struck with the singularity of the gentleman's conduct, and pleased with the liberality of the reward, he readily promised to read the Tract—and did accordingly. It pleased God to awaken in his mind serious reflections on his past life and his dangerous state; and he began to be concerned about his immortal interests. Hitherto the Sabbath had been profaned, and the house of God totally neglected by him; and he had discovered real opposition whenever his wife had proposed to go—but the following Lord's day, to his great astonishment, he desired her to get on her things in good time, as he intended to accompany her. He went, and has ever since continued to go; he forsook his vicious companions and bad practices, and became a companion of him that fear the Lord; and so total and decided the change in his habits and pursuits, as to afford delightful ground to hope and believe that "him it may be truly said," "he is a new creature in Christ Jesus—old things have passed away—behold all things are become new!"

BOSTON RECORDER.

FRIDAY, APRIL, 1828.

New-Hampshire Branch of the American Education Society. First Report Sept. 1827.

We acknowledge our obligations for a copy of this Report. Having existed in its present form but one year, it can have accomplished but little. Two agents were appointed, who in 11 weeks visited 65 towns, forming auxiliaries, and procuring subscriptions and donations. The amount received into the treasury in the year, was \$496 10. The number of beneficiaries transferred from the Parent Society to this Branch, was 14, of whom 13 were, at the time, members of Dartmouth College. To others, also members of that College, were afterwards received. Five having received their first degree, the number of beneficiaries remaining is 11. Several pages of the Report are employed, in successfully obviating objections which have been raised against the operations of Education Societies. Officers: Gov. Merrill, Pres.; Prof. Adams, V. Pres.; Prof. Hadcock, Sec.; S. Fletcher, Esq. Concord, Treas.—Seven Honorary V. Presidents, and seven Directors. The next annual meeting is to be at Salisbury, on the Tuesday evening preceding the first Wednesday of Sept. 1828.

CANADA.

It affords us much pleasure to record the following instance of benevolent enterprise in Canada. It is taken from a circular received at this office.

CANADA EDUCATION AND HOME MISSIONARY SOCIETY. Although the present state and future prospects, of the rapidly increasing population of Canada, are encouraging, as it regards the things of this life; still it is too evident to be denied, that in many places, the people are lamentably destitute of the means of spiritual instruction respecting the life that is to come. Many of them "are as sheep without a shepherd."—No sound of the church-going bell is heard to call them to the House of God—no spiritual guide to teach them, and lead them "in the narrow way that leadeth unto life."

Hitherto the supply of spiritual teachers has been chiefly from the Mother Country; but it may well be said of all that have as yet come, "What are these among so many?" Every person, acquainted with the state of Canada, and who feels interested in the eternal welfare of the people, will admit and lament that the supply is by no means equal to the demand.

An English College in Montreal, on liberal principles, similar to the Scotch Universities is desired in Canada;—where all the higher branches of useful learning might be acquired; where Theological students could obtain all necessary education for the Ministry, without being required to subscribe to the creed, or conform to the practices, of any particular denomination.—Until such an institution be established, a supply of qualified spiritual teachers, adequate to the wants of the increasing and extending population of these Provinces, can hardly be expected. In the mean time, although all that is necessary cannot be obtained, a great deal more may, and ought to be done. Let all who love the Lord, and pray "thy kingdom come," add to fervent prayers, active exertions; and with the blessing of God much may be accomplished.

Impressed with a deep sense of the destitute state of Canada, and the necessity of doing something to provide a remedy, a meeting was held in Montreal, on the 20th December, 1827, when it was resolved to form a Society, for the double purpose of providing the means of educating pious young men for the Ministry, and acting as a Home Missionary Society for Canada.

We copy those articles of the Constitution which contain the leading principles of the Society.

Art. II. The object of this Society shall be the promulgation of the Gospel in Canada. And in order to accomplish this, the Society will direct its efforts to educate pious young men for the Gospel Ministry; to assist Congregations that are unable to support a stated minister; and as far as practicable, send the Gospel to the destitute in both Provinces.

Art. V. It shall be the duty of the Board of Directors to receive benefactions; to take measures for raising funds; to examine candidates to be educated for the ministry; to make appropriations; to appoint Missionaries; and instruct them as to the field, and the manner of their labours.—And as this Society is grounded upon broad catholic principles, the Board of Directors shall not exercise any controul over the internal government of the Churches, or Congregations, which they assist.

Art. X. Appropriations to beneficiaries, and feeble congregations, shall be made in the form of loans, without interest; which, however, may be converted into a permanent grant; and the obligation to refund cancelled, at the discretion of the Board of Directors.

Art. XI. It is expected that beneficiaries of the Society will exclusively confine their labours to Canada, under the direction of the Board of Directors.

The officers are a President, 2 Vice Presidents, a Secretary, a Treasurer, who, with 7 others, constitute a Board of Directors. The Rev. J. S. Christmas is a Director, the only clergyman in the list of officers.—We are compelled to defer an interesting portion of the address of the Directors to the public.

NEWSPAPER CIRCUIT.

Our readers may recollect the plan, mentioned by a correspondent in December last, and adopted by him, for circulating the Recorder and Zion's Herald by lending them from one family to another; and that he had formed two routes through the distance of 23 miles each. We have received another communication from him, by which it appears he is prosecuting his plan with success; and that he is desirous of having benevolent people adopt it in all the destitute parts of the country. We make a few extracts.

"From a small village in Somerset county, Me., 16 papers are put in motion, on 8 lines, on the above plan. Here a Congregationalist and Methodist, after reading each other's papers, supply a route weekly and forward them on Monday. Each family on the line passes them on the same day. The destitute families now supplied are about 200, after deducting those unwilling to pass them. Four new papers have been enlisted and attached to the lines since the plan was first suggested, and more must be procured to keep it in successful operation.—Suppose we find on an average 5 readers in each family, then 1000 persons have the privilege of reading 2 papers weekly, that would if it were not for this plan remain destitute. Suppose 1000 villages in America put this system in operation to the same extent then one million persons might be benefited. But this is not all. The system is to forward tracts and other important publications; such as Reports of the various benevolent Societies, Sermons, and other public Addresses, when powerful and we should hope effectual calls are made, for aid in the good cause of civilizing and Christianizing the world.

"I will answer some objections that have been made against my plan. It is predicted, that it will lessen the number of actual subscribers. To this I reply, that the way to procure subscribers to religious papers is, to get the feelings of people interested in them. This is done by my plan, and that with a class of people that cannot at present be reached in any other way. Again it is said, that some will not pass the papers. I reply, offer them the privilege; if they abuse it, take it from them, and give it to such as will improve it and be thankful for it. Sentinels should be placed on every route, to see that they pass the papers regularly, and to encourage them to take new papers when necessary."

To this it may be added, that a writer in Zion's Herald mentions the adoption of the same plan at some place in Vermont.

A NOBLE EXAMPLE.

The Grand Jury of Erie county, N. Y. at the March Term of the Court, presented as Nuisances, "Dissipation, or habitual Drunkenness; Gambling, or privileged plundering; and Houses of Ill Fame." It appears that the latter are numerous in the suburbs of the principal town, and are the direct cause of ruin to many. They also set their faces against another evil in the following terms.

"The Grand Jury further respectfully beg leave to represent, that the conduct of the last Theatrical Company, who played in Buffalo village, was, in the opinion of this Grand Jury, immoral and disgraceful; it is in evidence that a quarrel and fight was had on the stage behind the scenes; that from the disorderly conduct of those who attended the performances, the necessity of a strong police was apparent. We condemn, in the most pointed manner, such disorderly proceedings, and present them, as public nuisances."

We believe that the strong arm of the law is not to be the principal engine in the suppression of immorality and vice. But when inquiry thus abounds, it is time for the Guardians of the public welfare to speak with a decided voice. We therefore agree with the Editor of the Rochester Observer, that "the men who in the midst of such profligacy can come out boldly and fearlessly, regarding the oaths and obligations to God and their country as paramount to every other consideration; have secured honor to themselves and have done a service to the people of the county of Erie of the most substantial kind; and we may hope that when there is so much moral courage in exposing vice, there will be a corresponding courage and energy in applying the remedy."

In New-York city, out of 53,000 children between the ages of 5 and 15, not less than 12,000 are said to be entirely destitute of the means of instruction.

AUXILIARY TRACT SOCIETY, CONCORD, N. H.

This is auxiliary to the American Tract Society, Boston, and was formed Jan. 23, 1827, with \$74.56 subscribed to establish the Depository, and \$52.75 annual subscriptions of the members. Forty four Societies auxiliary to this have been formed; 21 are in Merrimack Co., and the remainder in counties adjacent. The auxiliaries have contributed \$552.43, and \$81.57 have been received for Tracts sold to individuals. The number of pages sold is 628,359, on hand 205, 165. The circulation of Tracts in that vicinity has been vastly increased, by this plan of establishing a Large Auxiliary, having a Depository of its own.

LIGHT STOLEN.

The following singular account is from a letter of the Rev. Loft Carey, at Liberia.

The heathen in our vicinity are so very anxious for the means of light that they will buy it, beg it, and sooner than miss it, they will steal it. To establish this, I will mention a circumstance which actually took place in removing our school establishment up to Cape Mount. I had upwards of 40 natives to carry our baggage, and they carried something like 250 bars; a part of them went on four days beforehand, and had every opportunity to commit depredations, but of all the goods that were sent and carried there, nothing was lost except fifteen spelling books, five of them were recovered again. I must say that I was almost pleased to find them stealing books, as they know that you have such a number of them in America, and that they can, and no doubt will, be supplied upon better terms."

LIBERIA.

A Circular of the Colonization Board contains the following very succinct & animating account of the African Colony. 1. Its population exceeds twelve hundred. 2. The Colonial Government is well ordered and efficient in its operation, and all the officers of this Government, the Colonial Agent excepted, are key men of colour, who have settled in Liberia. 3. The Colony is provided with ample means of defence, both against the natives of the country, and the pirates of the coast. 4. The settlers are generally regular and correct in their moral habits, and many of them sincere and exemplary christians. 5. The lands of the Colony and the neighbouring country are very fertile, and abound in the various productions of the most favoured tropical climates.—No doubt can be entertained that they are capable of giving support to a very numerous civilized population. 6. The commerce of the Colony is becoming profitable, and from this source alone several individuals have in the course of three or four years, placed themselves in easy and comfortable circumstances. 7. Schools are established, and every child in the colony enjoys their advantages. 8. The Colonial Government possesses jurisdiction over one hundred and forty miles of coast; and on this line, no less than eight stations are occupied by settlers or traders from the Colony. 9. The Colony is manifestly exerting a benign and extensive influence over the native tribes, & has nearly excluded the slave trade from the whole region over which it holds authority.

NEW PUBLICATIONS.

The Spirit of the Pilgrim. Feb. 1828. No. II.—Contents: Communications: The Congregational Churches of Massachusetts. Thoughts on Revivals of Religion, continued. Second Letter to the Editor of the Christian Examiner. Religion in Germany. Miscellaneous Department: Protestantism in France, continued.—Published by Pierce & Williams, No. 20, Market Street.

The Ladies Magazine. No. III. for March, has appeared. The contents of this number are: Original Miscellany. Sketch of a Beauty. Sketches of American Character. No. 2. Wedding and Funeral Accomplishments. Notice of Gallaudet's Address. Legend of the White Mountains. Critical Notices. "Blue Stocking Hall." "Flotation." "The Well-Spent Hour." Original Poetry. Stanzas written in S. Carolina, C. G. The Sacrifice, P. L. The Two maidens, Cornelia. The Old Elm Tree, A. M. W. The Dream, Cornelia. The Departed, C. Children at their Winter Sports, H. Sonnet, To Marianne.—Published monthly by Putnam & Hunt, 362 Washington Street, at \$3 a year.

More Publications.—W. Hastings, of Waterville, Me. proposes to publish a Magazine once in two months, at 75 cts. a year, entitled "The Christian Manual." It is to be "a collection of the best Essays on religious subjects, from American periodicals."—The same gentleman also proposes "The Quarterly Rural Observer," a Magazine for practical Agriculture, at 50 cts. a year.

Monthly Preachers.—In the month of June, 1826, the Rev. Austin Dickinson commenced in this city the publication of the National Preacher;—in addition to which there are now published, the "Liberal Preacher," Unitarian, at Keene, N. H.; edited by Rev. T. R. Sullivan; the "Baptist Preacher," at Boston, edited by Rev. William Collier; the "Christian Preacher," at Dover, Del. edited by Rev. Mr. Campbell; "The Virginia & North Carolina Presbyterian Preacher," at Fayetteville, N. C. edited by Rev. Col. in Melver; "The Gospel Preacher," Universalist, at Providence, R. I. edited by Rev. David Pickering; and "The Western Preacher," at Leroy, N. Y. edited by Rev. Mr. Hochkiss.—N. Y. Obs.—To these may be added the "American Evangelist," at Boston, edited by Rev. William Williams, of Salem, Ms. This is a monthly publication, on precisely the same plan, although it does not bear the name of "Preacher."

We have just been favored with some of the first numbers of "The Evangelical Museum," and of "The Virginia and N. Carolina Presbyterian Preacher," both monthly publications, issued at Fayetteville, N. C. and conducted by the Rev. Colin Melver. The Museum is a religious Magazine, principally composed at present of selections from American and European works. The sermons contained in the Preacher are, by the Rev. Dr. Matthews of Shepherdstown, Va.

Ireing's Life of Columbus.—This work in spoken of in high terms in the American Quarterly Review for March. Those parts of it especially which relate to the early education and habits of Columbus, and to his personal character, are represented to be novel and most interesting.—The author had access to the best sources of information.

The Teacher's Guide.—The Rev. Mr. Parkhurst has transferred his interest in the "Teacher's Guide and Parents' Assistant," to the publisher of the American Journal of Education, by whom it will be continued. It will be conducted by Mr. Russell, Editor of the Journal.

Mr. Sparks's Life of Leyard, which was published here on the first of January last, has been announced as in the press in London.

Among the passengers in the packet ship Birmingham, which sailed from New-York for Liverpool on Monday last, was Mr. Sparks. The object of his visit to England, is to procure from the public offices, and other sources, materials with reference to Washington's papers, and the history of the country. In pursuit of the same object he has visited nearly all the old states of the union, & obtained, by personal inquiry, from the public depositories and private collections, whatever documents would serve to render the work under his editorial care more complete. The North American Review, during his absence, will be conducted by Mr. Everett.

THE LADIES' CONVENT.

The Ladies' Convention of the Greeks, about 100 in number, will make many a town and village half of the Ladies' letter of condolence Greece, to be sent by George Perdicaris, an institution at a letter from Dr. Ho. He shall probably after he has visited of Philadelphia, to He also wishes to character of the G. is fashionable to do

HAIR.

"If hereby ent expectations be disappointed will be disappointed, LET THEM LEAD BY MY NAME."

It is no gratification where one has no all enemies to gratify feel it in the present would be to work to sacred principles of

In my communions, I established of piety and of a pure language of to be a man of sound corporation gave M could make a statue to a religious statutes, according now make a remark 4. There is in the Divinity Fund, an such as this can need not inform this its religious influence solely sectarian, the lege in our country whose influence of truth and the salv pious. Its very frie Unitarian cause."

The present one I believe every one I visited, through the scale of Unitarian with other sacred lealous and unwearied among the inexperienced moral light, over sentiments definitely proceeded in his mar the public shall not they are prepared to He has chiefly rev not believe in the De personal existence of in the eternity of fat the last named doctri for public testimony, sell so as to be unde sentiments, and this venerable Hollis w have anticipated that such an influence over the native has filled his soul, w have declared a war of doctrines which he he

This is an unprec in a persecution, if the is any authority, who not in accordance with ING OF THE DONORS, DIVISOR OR D can read the letters of the XI. and he believ according to the true in the pious Hollis Christ my God, h had rendered benefactio Universalist Professor, north include Unitar what did those term unprienced perver- eye at the solemn RO

See Recorder for t Recorder of Feb.

RELIGIO

The present on e ments of Providence Antichrists—the In ward Fa—the Ro bian Impostor, are n ful mind. The w in Ireland—the se and Spain—the rap edge in France—the the blow which the New World—all th tiously with the stations of the two homed an Delusion, Persia, may well l ber Christian to co a great crisis of the of labor may be spe this shaking of the of our active Societ liberal support, is more opportunities than they have So vast are the wa some mighty moral lecting at once, or masses of mankind, edge which can be i will but create, as for larger supplies.

The Wane of Ma solution of that Stre Mahomedanism has ble: both Tu feet of the Chris wanes before the G receiving her death-w tion of Greece by the 20th of October, th had almost at the sa made by the cannon in the walls of Eriva bulwark of Persia, a repulsed in 1805 w perate assault made the surrender of Teh of Prince Abbas Mi and terms of peace w r. That Power of t has long been suspe Mahomedan, has the tible: and it is per trope or in Asia, of the overruling Pro tions to serve His serve their own, w best of the Christi entirely destroy th Mahomedan Ant air mercy.—Lon

The Netherlands.—has sided for some Furie, has in a seco of the Directors of the le Society, given a f of the state of relig his account of the sta corresponds to what w

POETRY.

For the Boston Recorder.

FAREWELL TO MY PUPILS.

Oh fleetly, fleetly time hath past,
Ye lov'd ones, since we met,
The parting hour has come at last,
And now our tears are flowing fast—
The tears of kind regret.

The morn shall come;—but ye no more,
With light and blithe some tread,
Shall come to meet me as before,
The scene of our communion's o'er.
Its joyful hours have fled.

Farewell, ye little ones farewell—
With cheeks of rosy hue,
And eyes, whose gladness glances tell
How hope's enchanting, soothing spell
Is softly thrown on you.

Those eyes, thought tears bedim them now,
Will soon again be dry;
And from each fair and sunny brow,
Untaught at grief's cold frown to bow,
The cloud of sadness fly.

For ah, in childhood's reckless hour,
Of life ye little know;
How o'er its path dark tempests loom,
How, with its chilling, withering pow'r,
The blasts of sorrow blow.

Then fare ye well;—may He who said,
Let children come to me—
He who for guilty sinners bled—
On you his choicest blessings shed—
Your Friend, your Guardian be.

Farewell, beloved youth, farewell,
God wills that we should part;
Each winging high I'll strive to quell—
Nor let one wayward wish rebel—
Though sadness fills my heart.

Ye from my lips no more shall hear
Instruction's wonted voice;
Then let me now, with love sincere,
Once more entreat you God to fear—
To make the happy choice.

Flee, flee from those enervating wiles,
The world has round you spread—
The world, which off with blinding smiles,
The unsuspecting youth beguiles,
The ways of death to lead.

And choose in youth that better part,
Which ought can rend away—
Which blunts at last death's dreaded dart—
And fills with joy divine the heart—
And leads to endless day.

Then, though we meet no more below,
The blissful hour may come,
When, free from sin, and pain, and woe,
We, whose eternal pleasures flow,
Shall find a common home.

S. D. A.
February, 1828.

MISCELLANEOUS.

ABOMINATIONS OF HEATHENISM.

A correspondent of the Calcutta "Missionary Intelligence" furnishes for that publication extracts of a letter written by a gentleman who had crossed the Himalaya mountains, and obtained much information respecting the Lamas of Tartary, and the moral and religious condition of the people. We quote the following from his description of a heathen Temple.

"The Temple of Hury-ho is 60 feet long, 40 wide, and about 30 high. The principal object is a Demon; with a third eye in his forehead, and a mouth like a wild beast; round his head is a tier of human skulls; a chaplet of men's heads, alternately black and white, reaches from his shoulders to the ground; his waist is encircled by the skin of a tiger, which is fastened about him by yellow and green serpents; a human skull inverted, filled with blood, is in his left hand; and in his right, a bird with wings extended; each foot tramples on a human body; the figure is of colossal dimensions, being eight or nine feet: he is in an upright position; together with a Female Demon, who has also three eyes, similar in countenance to the male, and crowned like him with a wreath of human skulls, and bearing in her hands the same blood-flecked goblet; from the head of the male grows out a horse's head; from that of the female, a boar's, with no less jaws.

"The paintings on the walls are not less horrible or disgusting; two sides of the walls are filled with quiescent figures, in a sitting posture; having each a halo of glory round his head, and the hands joined in the attitude of prayer; on the other two sides are the following designs:—

"1. A black Demon, with a boar's face, in the right hand a dagger and in the left a skull; a human body, mangled and bleeding, lies prostrate under each foot.—2. A yellow figure with three eyes; a dagger in one hand, and a club in the other sitting on a tiger, and mangle a human body.—3. A black Demon, with boar's face, gory mouth, and three eyes; in one hand a mace, in the other a skull; a human body under her foot.—4. A red Demon with three eyes, and chaplet of skulls; in the right hand a club, in the left a scorpion; under each foot a human body lies bleeding.—5. A human figure, face half concealed by a mask, with a gory round his head; he is in a sitting posture, drinking blood from a skull."

"We can quote no further; the list extends to No. 21, and contains items yet more revolting."

[V. Chron.

TRACTS WELCOME.

The Directors of the N. Y. State Society at Albany, among other accounts of their labors, state the following, which we receive through the Albany Christian Register.

"The distribution of *Sabbath Travellers* and *seminaries* has been made by a member of the Board whose dwelling is situated near the junction of the three great turnpike roads which form the thoroughfare to the Northern, Western and South-western parts of the State. Here he was called to witness the unceasing violation of the precious day of rest, and feeling himself, from the situation, peculiarly called, by providence, to the self-denying duty of giving to these immortal the impressive warnings to be found in our tracts, he distributed among them, in the course of about twelve weeks, between thirty and forty thousand pages. These were given to stages, private coaches, gigs, pleasure-wagons, market wagons, transportation wagons, young gentlemen and others on horseback, and persons on foot of every description. To stages and other carriages he usually gave a variety, of about as many as the persons in them, and often to the stage drivers. Hardly an instance of refusal occurred; rarely were they received but with civility; and in multitudes of cases they were accepted with thanks and manifest cordiality.

From the Rochester Observer.

THE SABBATH.

I hope, Mr. Editor, "The Sabbath" will be the heading of some articles in every paper in the union, until there shall be a deep interest taken in the subject of the present measures, to induce an observance of that holy day, in every American heart—and let him that is not for us, be against us, openly, frankly, and fully. Let this subject be examined, and canvassed, and discussed; and let us decide on Christian principles, whether the wisdom of God, or the wisdom of men is prefer-

able—whether men can calmly and dispassionately sit down and put pen to paper and say, if we obey God and cease to work on the Sabbath, it will have a very bad effect—and therefore, as friends to the Sabbath and God's laws, we will not obey, but seek out a more excellent way."

Truly this kind of language does not become mortal man—and for my part, I sometimes wonder at the forbearance of God towards such wretched depravity. But Oh! His mercy and forbearance towards sinners—Truly his mercy endureth forever. Yours,

OBEDIENCE.

TO MELANCTHON, OF UTICA.

I have just received the Utica paper containing your most polite and gentlemanly rejoinder, addressed to my friend Luther—In his absence, I am induced to reply.

I think both of you write much too long—I like short articles for the papers—and love to have them come to the point, and stick to it.

Luther is right, and you are wrong—Luther's reasoning is sound, and your's is very smooth—But as a kind of mediator between you, I propose that you and Luther, and all men, endeavor to cultivate as good a spirit towards the Law or God as towards the rules of civility which prevail among men. Let a high tone of moral sentiment pervade our souls—let us cease to break the Sabbath, and cease to compel others to break it, by refusing to employ them, unless they will violate the holy day. Let us regard the good advice our pious mothers have given us:—*"Remember the Sabbath day, to keep it holy."*—and then if twenty, or one hundred, or even ten thousand men bind themselves by a solemn league and covenant, that as for them and their houses, they will obey God, we shall not be disturbed by it.

It has been said that men are naturally opposed to the doctrines of the gospel—but it appears to me that when we propose "good works," there is more disturbance in the camp than when doctrines are preached. What shall be done? I answer, let us both believe and obey, and all will be right. Yours,

WHITFIELD.

From the Connecticut Observer.

CONNECTICUT STATE PRISON.

We have for some time intended to mention a few facts regarding the condition of the new State Prison at Wethersfield; but apprehending that a disclosure of the moral condition of the Prison, might be premature, we have hitherto deferred a notice of the subject. A correspondent who has had a good opportunity to learn the facts, and has no other interest in the subject directly or indirectly, except that of every good man, has furnished us with the following remarks, the accuracy of which we have no reason to doubt, and which we deem it our duty to publish, after mentioning some advantages from the location of the prison, and the fact that for the last four years the old prison had cost the State about twenty-seven thousand dollars—while even for the first year, the new prison will probably leave a small balance in favour of the State, he says,

"I consider the greatest good which will result or rather has already resulted, is the reformation in the prisoners. Their morals, manners, and even appearance, have changed astonishingly; so much so, that those who saw them in the old prison, in their chains, with their sallow, sickly, surly countenances—and have also seen them here, without chains, healthy, docile, pleasant, obedient, and ambitious to perform their labour, can scarcely believe them to be the same persons. In regard to the moral and religious feelings of the prisoners, there is a great change. Numbers of them have remarked that in their former prison they were encouraging each other in iniquity—and having the impression that the whole community were their enemies, and being destitute of all sense of moral obligation, their study was revenge and satisfaction. Now they cannot be sufficiently grateful that they have been brought to a place where they are treated so kindly, and receive so much religious instruction. Several of them have been deeply impressed with a sense of their guilt, and have anxiously asked, 'What shall we do to be saved?' They appear clothed and in their right mind." Their solitary cells are a Bethel, whence prayer and praise ascend to God. Most of them are very attentive to religious instruction, and the silent tear and the deep sigh are witnessed, while they hear the awful truths of God's holy word. Morning and evening, they assemble in the hall a place within the walls of the prison, and a portion of scripture is read to them, attended by a few remarks, and followed with prayer, sometimes by others, but usually by Mr. Pillsbury, the Warden. He is admirably fitted for his office, and his exertions have been strikingly blessed both to the bodies and souls of the unhappy subjects under his care. It is a truly affecting scene, and has often brought tears from the eyes of spectators, to witness more than a hundred prisoners engaged in worship. I must say, it is the most solemn, attentive audience I have ever witnessed. Pass by their solitary cells after the evening service, & you will find most of them reading the Bible, or some religious tract, or on their knees in prayer.

"They appear like a peasant, well-regulated family; they love the Warden as a father, and speak of him with all the affection shown by a dutiful child. There has been no corporal punishment inflicted on them since they have been under his charge. He rules them, by love, and uses no other weapon but 'the sword of the Spirit which is the word of God.' The prisoners know their place, and treat him with profound respect. 'This sketch of the religious state of the prison, is very imperfect. Were I to tell the whole truth, it would scarcely be credited. I would say to all who wish to be fully satisfied, as was said on another occasion, 'Come and see.'

"If the moral change I have described, alone were regarded, I should consider the improvement in the New Prison, as one of the greatest blessings for a long period conferred on the State. And the thanks of every good citizen are due to those by whose exertions this useful object has been accomplished."

For the Boston Recorder.

EFFECTS OF SENDING A SON TO CAMBRIDGE COLLEGE.

Messrs. Editors—Four or five years since, a young man of promising talents, entered Cambridge College, with the belief as he states in the doctrines of the Bible; he is received by orthodox churches. In particular, he had no doubt of the truth of the Bible, as to its divine origin or inspiration. Soon, however, by lectures on certain doctrines, and frequent arguments, he was led to reading books in favor of Unitarian sentiments, he was led to give up his former belief as unfounded. After four years study and investigation he has arrived to the firm belief, as he says, that the Bible was not given by inspiration of God, any more than any other book—that there was no atonement for sin—that the Lord Jesus Christ was no more than man—and further that it is uncertain whether there is any existence after this life—Now I would ask the humble Christian, whether this College is a stream that will make glad the Church and City of our God?—Will a person who denies the inspiration of the Bible, and lives up to that high standard of moral rectitude?—Will such an one be a suitable instructor, to teach the young and guide them into the truth and will of God?—Will he who denies there is need of an atonement for sin, ever repent of his own sins with that repentance which is unto life, or be instrumental of leading others to repentance? Will not the man who denies the divinity of Christ, gradually lower down his standard of piety till his faith scarcely deserves the name?—Can the pious parent who believes the Bible to be the word of God, and who places his immortal hopes on the precious truths it contains, be willing to send a beloved son to a college where he will be exposed to the snare of those fatal errors, which darken the mind and harden the heart, till every vestige of reverence of God and his word are removed from the youthful mind?

CAUTION.

PITTSFIELD SEMINARY FOR YOUNG LADIES.

THE course of instruction pursued in this Seminary, now embraces all the branches of a Literary, Scientific and Polite Education, including the French and Italian Languages, Music, Painting, &c. &c. A permanent department has been established, to which young ladies are received by the year. They are accommodated in the family of the Principal, with board, washing, room, fuel, lights, books and stationery, and are charged \$200 per year. Young ladies are also received by the quarter. Board exclusive of washing, &c. from \$45 to \$50 to \$200 per week.

The next term commences on the first Wednesday of May. A schedule of the course of instruction may be obtained by applying to Duct. Abner Phelps, Congress Street, Boston, to whom payments may be made in all cases when they will be most convenient. Schedules may also be obtained at the Music Saloon, Market Street. Particular attention is paid to morals, manners, and general deportment.

Pittsfield, March 21, 1828.

BOXFORD SEMINARY.

THE spring term of this Academy, will commence on Thursday, 8th of May next, under the continued superintendence of Mr. Lyman, as principal, for the instruction of males and females, in all the various branches of a scientific education, as usually taught in Academies—A Bible Class will be connected with the Seminary, and the moral improvement of the students particularly regarded.

Mr. Lyman is a graduate of Amherst College, and late member of the Theological Seminary at Andover;—his qualifications as a teacher, have secured to him the approbation of many patrons of the cause, and he is recommended by his friends and the public as worthy of their continued patronage.

Tuition from \$10 to \$20 per quarter, according to the branches pursued. Board in respectable families from \$1.00 to \$2.00 per week; but board may be made known, and board procured, by application to either of the subscribers.

JACOB PEARSON, of Committee.

CHARLES PEARSON, of Committee.

ASA FOSTER, of Committee.

Reference is Boston, Deaconess Josiah Bunstable, John C. Proctor, Nathaniel Willis.

March 28.

FEMALE CLASSICAL SEMINARY, BROOKFIELD.

THE next Term in this Seminary will commence on Wednesday, the 2d of April, under the care of the Rev. HANCOCK FOWLER, late Prof. of Classical Literature, in the Theological Seminary at Bangor. From Mr. Fowler's well known literary and religious character, his long experience in the business, and his sound and correct views on the subject of education, the Trustees feel the utmost confidence, that those parents, who may see fit to commit their daughters to his care, will not be disappointed in their expectations. Convinced that Female Education, has, in general been too superficial, the Trustees of this Seminary will make it a primary object to develop, and strengthen, and mature all the faculties of the mind; to communicate, as far as possible, a thorough acquaintance with the different branches of knowledge which may be studied; and to make the whole subservient to the formation of character, for the duties of life.

Particular attention will also be paid to the formation of the manners of pupils, and no exertion spared to promote their moral as well as intellectual improvement.

Instruction given in all the branches commonly taught in Academies and higher Schools, including Drawing, Painting, Music, and French.

During the Summer, a Course of Lectures on the Physical Sciences, accompanied with Experiments will be delivered.

Quarters or terms will consist of eleven weeks; the first, from the 1st of October to the 1st of November; the second and third by a variety of two weeks each.

Tuition in the lower branches, \$4 a Quarter; in the higher, \$5.—Painting, Music, and French, from 2 to 7 dollars in addition.

Board may be obtained, in respectable and genteel families, from \$1.00 to \$2.00 per week, including washing. Young Ladies from abroad will be under the general direction of the Principal, with respect to boarding places.

By order of the Trustees,

A. NEWELL, Secretary.

THE ADAMS FEMALE ACADEMY.

This Institution, situated in Derry, N. H., will hereafter be open for the reception of young Ladies during the whole year, under the instruction of Mr. CHARLES C. F. GALE, who will be aided by Miss LUCRETIA MORSE.

The Trustees have long been desirous of continuing this School longer than through the summer months, and they are happy to state that arrangements have been made to effect this purpose.

The year will be divided into three terms, of thirteen weeks each; the first to commence on the last Wednesday in April. At the close of the first and second terms, will be vacations of two weeks each.

The year will be necessary to complete the regular course of studies; but pupils may be admitted for a shorter period, or to advanced standing, on passing a satisfactory examination.

The regular course will comprise the following studies:—Reading, Writing, English Composition, Epistolary Writing, and modern Geography, History, Mental Philosophy, Rhetoric, Grammar, Mental and Written Arithmetic, Algebra, Elements of Geometry, Chemistry, Natural Philosophy, History of the United States of America, Histories of Greece and Rome, Evidence of Christianity, the Bible with Maps, Natural Theology, Intellectual Philosophy, Astronomy, and Logic.

During the term familiar lectures will be given in Chemistry, Natural Philosophy, and Astronomy.

Great attention will be paid to the health and comfort of the Scholars, and particular regard will be had to their moral and religious improvement.

Examinations will be held at the end of each term, and the first will be on the last Tuesday in July, and the second on the second Tuesday in Nov. Testimonials will be given those who complete the course prescribed.

The French and Latin Languages will be taught in the Seminary.

Board and Stationary can be procured near the Academy, at Boston prices.

Tuition: Six dollars a term, to be paid at entrance.

Board may be had in respectable families, from \$1.00 to \$1.75 per week.

JAMES THOM, for the Executive Committee.

SCHOOL.

MISS CHEEVER, at her School-room, West Row, Court Street, instructs young ladies in the following branches:—Reading, Writing, English Composition, Mental and Written Arithmetic, Modern and Ancient Geography, History, English Grammar, Composition, Rhetoric, Natural Philosophy, Astronomy, Projecting and Shading Maps, Plain and Ornamental Needlework.

Lessons in the French Language, a systematic course of Drawing, Painting on paper, and on wood and velvet. Theorem Painting, Rug Work, &c. by a lady of superior qualifications.

The method of instruction combines the monitorial and inductive systems.

The school is furnished with an elegant set of large Maps, improved from the latest discoveries, to which will shortly be added a Map of Palestine, now in press.

For terms, list of books, &c. apply at the School Room.

References.—Rev. Lyman Beecher, D. D. Rev. A. Eaton, Mr. R. Anderson, Mr. T. B. Wall, Dr. J. F. Flagg.

Boston, March 24, 1828.

HARTFORD FEMALE SEMINARY.

The Summer Term in this Institution will commence on Wednesday, the 21st of May. Except in case of sickness no charge will be made for less than the whole term; and as all the terms in the calendar are to be immediately formed, it will be a serious disadvantage to any pupil to delay entering after the commencement of the term.

Seven teachers will be employed in the different branches of instruction, and lectures and experiments in Chemistry and Philosophy may be expected.

For the accommodation of those from abroad, a large and central establishment has been secured, and a respectable gentleman and lady engaged to take the superintendence of it. The teachers will board at this place, and will thus have the care of the manners and general deportment of those boarding with them both at school and at home. During the term, pupils may occasionally be sent to the residence of those members of the Seminary, of a suitable age, to meet the best society of the place, and as this arrangement is considered beneficial, it will be continued the ensuing season.

Tuition in all English branches \$12, for the term of 22 weeks.

Music, - - - - - \$20 per do.

French, Italian, or Latin, - - - 12 each per do.

Drawing, - - - - - 8 per do.

March 21.

NOTICE.

The subscriber would once more respectfully call upon those who are indebted to him for business done while at New York, particularly those whose accounts have been standing from one to six years. Every one who is at all acquainted with business need not be informed of the inconvenience one is put to by having his accounts remain so long unsettled.—Money forwarded to Mr. K. S. Ellis, at Andover, or to the subscriber, New York, will be duly acknowledged.

New York, Feb. 17, 1827.

Theological Bookeller, 182, Broadway.

March 28. 3w

FEMALE SEMINARY AT WETHERSFIELD.

This institution will be open, the ensuing season, during two quarters of twelve weeks each, separated by a vacation of three weeks. The first quarter will commence on the third Wednesday in April, at 8 o'clock, A. M. Introductory lectures, at 10 o'clock, A. M. Board, from \$1.00 to \$2.00 a week, expense of washing, fuel and lights not included.

It is particularly requested of those, who may join this Seminary, especially of those who have not been members, that, if practicable, they enter at the commencement of the season.

The principal branches to be pursued in the Seminary, are Reading, Geography, Arithmetic (both mental and written), Grammar, Grammar, Rhetoric, Composition, History, Intellectual Philosophy, the Latin Language, English Derivation, Hermetica and Theology.

Most of the students will also devote some attention to Pronunciation, Orthography, Defining, Pen-making, Punctuation and Chronology.

The students will receive their instruction principally in three classes, denominated the Senior, the Middle and the Junior.

The JUNIOR CLASS will be employed principally upon Reading, Geography, Arithmetic, Grammar, Grammar, Composition & History. They will use the following books; the Bible, an English Dictionary, Colburn's First Lessons, Murray's Grammar and Exercises, Worcester's Geography and Atlas, and Goodrich's History of the United States.

The principal attention of the MIDDLE CLASS will be directed to Reading, Geography, Arithmetic, Grammar, Grammar, Rhetoric, Composition and History. They will use the following books; the Bible, an English Dictionary, Colburn's First Lessons and Sequel, Murray's Grammar and Exercises, Worcester's Geography and Atlas, and Goodrich's History of the United States.

The principal studies, designed for the SENIOR CLASS, are Latin, Intellectual Philosophy, the Latin Language, English Derivation, Hermetica, Composition and Ecclesiastical History. Each member of this Class will need a Bible, English Dictionary, Watts on the Mind, Upham's Text Book of Intellectual Philosophy, Adams' Latin Grammar, Epistolary and Sentences, Porter's Reader, Grimshaw's Etymological Dictionary and some Compend of Ecclesiastical History; of which reasonable notice will be given.

Each Young Lady will be placed in the Class which may be judged most useful for her. Some may be partly in one and partly in another.

The course of the Senior Class will be almost entirely different from that of any preceding year. The particular object is to accommodate those who have completed the senior course. It is hoped, however, the course, now contemplated, will be found not less important than the preceding, and will not be quite so great a variety of branches. But on this account it is hoped, that the course will be more conducive to thorough investigation and solid improvement. Some variety of study from day to day, is certainly desirable. To keep the mind continually fixed for a long time in the pursuit of one branch can hardly be productive of mental dexterity or mental economy; and may produce even insanity. On the other hand, to pursue too great a variety, to hurry from one branch to another, is suited to throw the mind into a morbid excitement, to keep it in a constant fever, to check or stop its salutary growth. This is perhaps the greatest fault of our present irregular literary institutions, at least as far as intellectual development is concerned; and it is a question deserving more serious and intense investigation, than it has yet received, whether the pursuit of branches, that are designed principally to elevate, to expand and to embellish the mind, is not really suited to sink and deform it; or to leave it destitute of practical information. There is no doubt, that very important improvements have been recently made in the art of teaching; but is not the introduction of such a multiplicity of new branches, the reverse of improvement? The grand object of the course proposed is to direct and stimulate the youthful mind in learning; to think, to investigate, to acquire knowledge, to separate the chaff from the wheat, to perceive the exact meaning and to feel the impression of written and spoken language, and to communicate thought with clearness and precision, with readiness and force. For this purpose, the human mind and the English language must be most thoroughly and patiently studied, from day to day. The Latin language is to be pursued only in connection with our own—not to form accomplished Latin scholars, but proficient in English.

For this end, a few scores of lessons, faithfully studied, repeated and illustrated, may be amply sufficient; as there are only about 3000 Latin words of any considerable importance to be known by more than one of a thousand of our citizens. Except to aid in gaining a clear and impressive idea of our derivations from this language, the writer could most gladly be informed of any solid advantage, that can result to scholars in general, from a more perfect acquaintance with Latin, which cannot be much easier or better acquired in some other way. It is, therefore, confidently believed, that by attending to the subject about one fourth of the time for the short period of two quarters, the principal advantage of knowing this language, at least to females, may be, in a great measure, attained;—that such a foundation may be laid, that the superior are may be easily completed. A hope is indulged, that the method of teaching Latin with continual reference to English derivation, will be found an important improvement in teaching, and which, in many institutions, is honored with a degree of attention, vastly disproportionate to its merits.

As the philosophy of the mind is beginning to be appreciated, perhaps an apology is necessary for dropping the physical sciences, during the ensuing season, in order to introduce the Young Ladies to themselves—to show them more of the wonders of their own minds, than they have ever conjectured. In the beginning of the first quarter, some of the most important chapters of Watts will be reviewed. A short course of lectures will then be delivered to the Class upon the names, the characteristics and the improvement of the faculties of the human mind. After three or four weeks from the beginning of the quarter, the study of Upland will be commenced and continued, till the close. Through the second quarter Ecclesiastical History will be a daily study. The study of Language, including Hermetica, will receive attention, through both quarters.—The study of Hermetica is to aid the student in understanding whatever she may read, especially such works as the Task, the Seasons, the Night Thoughts, the Bible, &c.

The Senior Class will devote very particular attention to Composition.

The Scripture Lessons, the ensuing season, will be principally from the New Testament.

Though the course proposed for the Senior Class, is designed more particularly to accommodate those, who have before been members, it is by no means designed to exclude any, whose minds may be sufficiently mature, to render it profitable. No definite portion of knowledge will be required. If they have a good acquaintance with Grammar, and can understand Watts with a good degree of facility, it may be sufficient.

JOS. H. EMERSON.

Wethersfield, March 5th, 1828.

THEOLOGICAL WORKS.

R. P. & C. WILLIAMS, No. 79 Washington Street, keep constantly for sale, a great assortment of Theological Books, among which are the following:

Horne's Introduction, 4v. the cheap edition, \$9.

Bright's Theology, 4 volumes.

Dies Sermons, a new edition in 3 vols. containing all the Sermons ever published.

Biblical do. by Storrs & Platt.

John's Introduction to the New Testament, 1 v.

Do. Biblical Archaeology.

Do. on the Apocalypse, very much improved.

Heury's Commentary, v. 5, now ready.

Do. Miscellaneous Works, 1 v. 4to.

Theophylact's 4 Gospels, a Commentator of the 11th Century.

Saurin's Sermons, a new & cheap edition, complete in 1 v. Baskett on the New Testament.

Milton's Treatise, 2v.

Hannan's Pulpit Assistant, 3v. 18mo.

Lowth's Isaiah—Do. Lectures.

Tillotson's whole works, 10v.

Vitringa on Isaiah, 1v. folio.

And a great variety of the best Books, on very liberal terms. Any books not on hand furnished at short notice.

March 21.

MEMOIRS.

OF PERSONS EMINENT FOR PIETY.

JAMES LORING, No. 132, Washington Street, has for sale at reasonable prices the following books: Mackenzie's Life of Calvin, a new edition with a portrait.

Bowers' Life of Luther. Gilpin's Lives of the Reformers.

Brunner's Life. Henry Martyn's Memoirs. Fisk's Life. Arsons' Memoirs. Life of Capt. Wilson, a converted Deist.

Mrs. Huntington's Memoirs. Mrs. Hamway's Life. Urquhart's Memoirs. Henry Kirke White's Memoirs. Durrant's Memoirs. Andrew Fuller's Memoirs.

Spencer's Life. Jane Taylor's Memoirs. Atgill Bailey's Life. John Clement. Remains of Mrs. Elizabeth Smith.

Styles' Memoirs of Mrs. Carter. Fuller's Pearce. Whitfield's Memoirs. Huntington's Book of Faith.

Brown's Remains. Scott's Force of Truth. Scott's Life. Edwards' Life. Marsden's Memoirs. Life of Atwell.

Muecke's Remains. Burnett's Earl of Rochester. Life of Longdon. Eliot's Memoirs. Knapton's Memoirs. Elizabeth West. Chapone's Life and Works.

As above, Jay's, Jenks', Palmer's and Toplady's Family Prayers.

Frank's Guide to Scripture Study. Robert Hall's Miscellanies.

March 21.

NEW READING ROOM.

THE subscriber informs his friends and the public, that the Reading Room, which has been noticed in some of our papers is now nearly completed, and many of the Papers and Magazines have been received, and others will be soon as returns can be had by mail. A Book will be open for subscriptions, and all who wish to avail themselves of this opportunity are invited to call at the Room, No. 11, Market Street, which will be open for subscribers every day and evening in the week, Sundays excepted, where they may see the regulations and terms of subscription.

March 28. 3w

AMOS H. HASKELL.

A GAZETTEER OF MASSACHUSETTS.

is now in the press of A. W. THAYER, Haverhill, and will be completed with all reasonable despatch. The very great labor necessary to compile a work of this kind, renders the assistance of gentlemen of information in different parts of the State highly desirable. Any information calculated to improve the work, if left at the Daily Advertiser Office, Boston; CHARLES WHIFFLE, Newburyport; A. W. THAYER, Haverhill; or forwarded by mail or otherwise, to J. S. STORFORD, Bradford; will have an appropriate place in the Gazetteer, if received by the last of April. Clergymen, as they are possessed of ecclesiastical records and much local information, are particularly requested to devote a few hours to the subject, and forward such sketches, notes and communications, as they may think interesting to the public. Manuscripts are respectfully requested to forward accounts of the present situation and business of their establishments, which will be gratefully received and suitably noticed.

* 3w March 28.

SNOW'S NEW TESTAMENT SPELLING BOOK.

JAMES LORING, No. 132 Washington Street, has published, price one dollar per dozen, First Principles of English Spelling and Reading, containing the words of the New Testament, arranged in Lessons adapted to the capacity of Learners in Sabbath Schools, by CALVIN H. SNOW, M. D. Stereotype edition.

From the American Journal of Education for January, 1828:—"The most valuable part of this very full and accurate Spelling-Book is, perhaps, the columns of proper names in which children are enabled to learn the use of the sacred volume continues to be employed for school purposes, such books as the one before us, cannot but prove useful and acceptable to the teacher."

From Zion's Herald:—"This Spelling-Book is designed for children in the earliest stages of instruction, and recommends itself to public notice and approbation by some peculiar excellencies. As the Bible is the basis of all books, and children should, in their earliest age, commence the study of the Scriptures, this Spelling-Book affords a facility to the acquisition of the words that may be found in the N. Testament. To render children the use of this elementary book till he had mastered its contents, would enable him to commence the reading of the Testament, while he was enlarging his acquaintance with words for other reading, and the whole range of literature.

"This is a superior work for Sabbath Schools, and well calculated to hasten the little scholar's progress towards his final reading."

School Committees and Teachers are invited to call and accept a copy for examination.

March 28th.

NEW-ENGLAND PRIMER UNALTERED.

(C) Inquire for the Boston Edition.

James Loring, No. 132 Washington-street, publishes and offers for sale, by the thousand, gross or dozen, in board covers, the NEW-ENGLAND PRIMER, with the Westminster Assembly's Catechism, as originally printed.

The public has already been cautioned in several newspapers against a spurious edition of this Primer, published at Kennelunk, in a stitched cover, in which the religious principles of the Assembly's Catechism are so essentially varied, as to give a very erroneous view of the system of orthodox Christians.

March 28th.

NEW PAMPHLET.

JUST published by CROCKER & BREWSTER, No. 47, Washington Street, Boston, *More than One Hundred Sermons and Arguments for the Cause of the Lord and Saviour Jesus Christ.* Price 6 1/4 cents single; 60 cents a dozen; \$5, a hundred.

March 21.

DAVIES' SERMONS.

JUST received by R. P. & C. WILLIAMS, Boston, Sermons on Important Subjects, by the late reverend and pious Samuel Davies, A. M. some time President of the College of New-Jersey. To which are prefixed, Memoirs and Character of the Author, and Two Sermons on occasion of his death, by the Rev. Drs. Gibbons and Finley. Fourth American Edition, containing all the author's sermons ever published. In three Volumes, 8vo.

March 21. 6p

NEW GOODS.

THOMAS P. CUSHING—offers for sale at the lowest market prices, a large and short credit, a new and fine assortment of Dry Goods well adapted to the season, and to both Town & Country Trade, No. 5 Washington Street.

is. 6w. March 28th, 1828.

WANTED.

An able experienced Preceptor and Preceptress to take charge of the Male and Female Department in Topsham Academy.—A line directed to W. A. Cleveland will be attended to. By order of the Committee,

* 3w J. KENNEDY STONE, Scrib.

INSTRUCTRESS WANTED.